

Δη Ράητí Νάηρúηηα



Ολιανηρ 2020



Bliainiris Oifigiúil an Pháirtí Náisiúnta 2020



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Gach ceart ar cosnamh

Clóbhuailte in Éirinn

**Buíochas le cách a chur a n-iarracht agus a n-am isteach chun an leabhar
seo a chruthú**

**With thanks to all who contributed their time and effort
to produce this book**

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This heritage to the race of kings
Their children and their children's seed
Have wrought their prophecies in deed
Of terrible and splendid things.

The hands that fought, the hearts that broke
In old immortal tragedies,
These have not failed beneath the skies,
Their children's heads refuse the yoke.


And still their hands shall guard the sod
That holds their father's funeral urn,
Still shall their hearts volcanic burn
With anger of the sons of God.

No alien sword shall earn as wage
The entail of their blood and tears,
No shameful price for peaceful years
Shall ever part this heritage.

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The background of the page is a photograph. On the left, there is a grey stone wall with a crenelated top. To the right of the wall, there is a black metal fence with three golden fleur-de-lis finials. Behind the fence is a dense area of green grass and some yellow wildflowers. The overall lighting is soft, suggesting an overcast day.

Leader's Introduction

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Bliainiris 2020



Leader's Introduction

Justin Barrett

There is a kind of false drama to which every organisation is inclined when summing up the events of the preceding year, and not necessarily dishonest as such, that it was a year unlike any other. It is I suppose natural to imagine more recent happenings as more meaningful than distant ones. With the passage of time one year fades into another though and significant events are seen to be spread out far more evenly in time

and the assessment of what was and was not significant changes with perception aided by hindsight. I think we may safely say, however, that the 12 months November of 2019 to 2020 will stand against any in our lifetime as defining. We may surely hope to see better days and more important ones too, but nothing will quite take the dull ache out of this time as being really and truly unlike any other before.

Concluding our most successful Ard Fheis on a high note was to be

expected. Both the need for and the utility of hard work and perseverance was evident in everything we had done and the Party stood, as it does so now, on solid internal ground. The base stage of the National Party was proceeding and has continued to proceed at a satisfactory if not exponential rate and is all the more solid for the steadiness of advance. We are where we could not have imagined in the same month of 2016 and there's no quibbling that. If anything we have now a degree of impatience that progress is not faster, which is not straight thinking. Having thus far achieved much there proceeded triumphant expectation among some sections, which exceeded what was possible and found fault then in the pace where none could be found in the substance.

Turning into 2020 we were faced almost immediately with a General Election, which had to be fought for morale reasons primarily, but which was rushed upon us by a Government needing a new mandate of some kind to cover what was to them a known future, that soon the country would be plunged into the artificial crisis of a false pandemic, with wildly exaggerated measures to combat the perceived rather than the actual. Our own, or rather my, prediction was then the election would not occur until May at the earliest and that prediction was sensible enough given the information on which it was based, that is normal times. Instead there was a rush of a three week campaign and results which many members found disappointing. There is actually no reason to find them anything more than predictable. The Party is still



in the base stage, with membership growing and organisation being built steadily on the ground, accelerated in some places by the election itself. The result would not likely have been very different three months later, all things remaining equal. Some plans had to be shelved but nothing that would have given us elected representatives which is in the end the final purpose of any election, side benefits aside.

It had to be contested and it was. The total national vote is not representative, in that by deciding on just ten candidates and ten constituencies of thirty nine it couldn't be. It was by necessity a limited campaign and where fought delivered an average of 1% first preferences and a high of nearly 2% in some constituencies. When placed against the result of far

left parties relying on vast State resources which have been around for decades there is no particular cause for concern. They fell back in a contest which is everything to them and we moved forward on ground which is still incidental to our main focus.

All that is past anyway and means little in the scale of things. What is definite is that the subsequent Covid-19 panic, which is still ongoing, and the "emergency" lockdown measures which have been with us since, only wavering in intensity, have made any political analysis of anything prior worse than useless. Everything has changed, changed utterly, and of it nothing beautiful was born. With lockdown, the new Government has locked in an unprecedented health crisis, the full measure of which is yet to be





revealed but will certainly exceed the death toll of the virus. And locked in too is an economic crisis the like of which none of us has seen in our lifetime which is saying something after the collapse of 2008 and on. If a General Election were held tomorrow, not that one can, the only certainty is that the result would be very different, who knows by what degree and how it would affect the National Party directly. An election a couple of years hence will take place in the context of real economic damage that will not bear papering over with fiat currency. You can't shut down a free market economy on a global scale and restart it without rupture, and with economic rupture comes political rupture. On a mega-political scale.

Ireland and her people are headed into very rough times and the scale of that seems to have not registered with anyone in authority, with literally no one in control. We have already entered dark times in terms of the restrictions placed on normal freedoms which were the presumption of everyone just a year ago. The reaction is so far muted by a national sense of post-traumatic stress disorder, which has kicked in before the full trauma has been experienced never mind determined. The metaphor of a deer caught in headlights comes to mind.

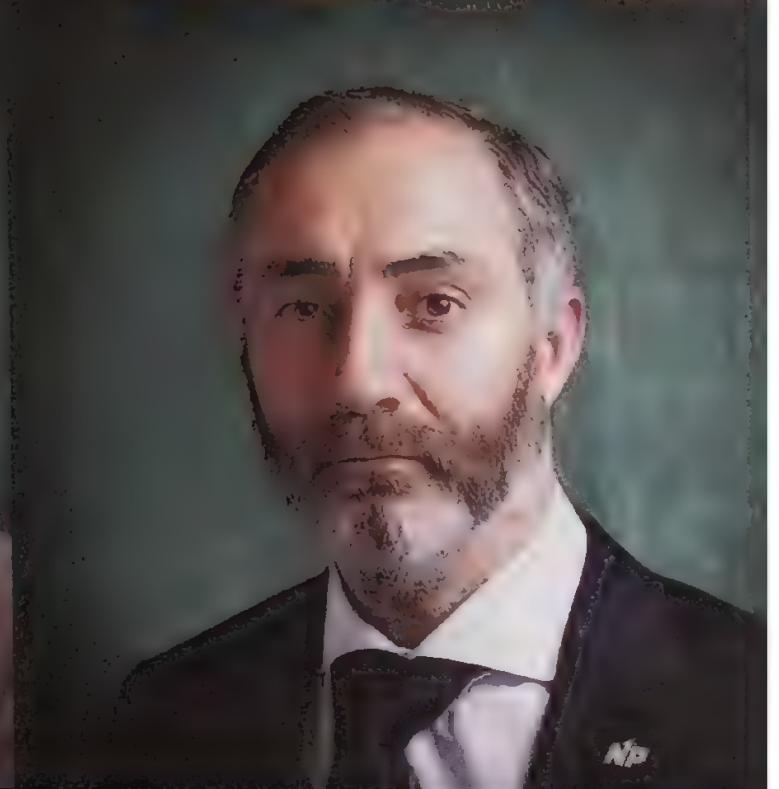
It would be to be despaired of if we had such a choice, but as faithful sons and daughters of Ireland we have no right to that luxury. To us falls as in all times, that most sublime word: Duty. Alone in rising above petty personal concerns

the National Party must rise to the occasion which shall surely be addressed by no one else. No one else is, of yet, willing to recognise the scale of the disaster into which we have been led and the malevolence with which an unworking and unworkable policy is being pursued towards the inevitable. Turning it round within is itself no longer an option. The ongoing has been accelerated to an unprecedented speed and dimension, and the only certainty is uncertainty.

For the Irish people the constant disruption, dislocation, and disorientation of the last decade has left them with no solid ground, no where to step forward or even backward with confidence. Consequently, more than ever it is a time for the National Idea, unchanging and unchangeable through many centuries, to be firmly held to. We are right, we have been right, we will be right again as the future unfolds and from that comes the right to speak for a people unquelled by "modernity" to make the call of national resistance first and national revival soon. We are still few but not as few as when we started out. We remain on that duty which lies alone now with the National Party of preserving our island, our Ireland, for the generations to come, through whatever fate throws up in obstacle. The brave you men and women we have already rallied will not be found wanting, of that I remain unshakeably convinced. ■

Ar Dheis Ar Aghaidh!





General Election 2020

General Election 2020



Post-Election Assessment: February 2020

Justin Barrett

There are a number of things to say about the General Election. First of all, the National Party was founded in 2016. Three years is a relatively short length of time to form a political party from scratch. This wasn't a breakaway from another political party with two or three TDs. It wasn't Aontú for example, where Peadar Tóibín left

Sinn Féin and was able to bring a number of Sinn Féin supporters with him and created an organisation out of the trunk of another organisation. This was started from scratch. Three years is a short period of time to be facing into an election. And one of the reasons that we did not enter into elections prior to this, was that we knew we were not prepared. The abortion referendum had taught us that. Other groups went into elections with the diehard slogan of

"At least we ran." I didn't think that was good enough.

But we found ourselves in the situation where that story or that version of events was out there that the National Party were never going to run in an election. Now, I don't know where it came from and I don't know who put it out there in the first place, and I certainly don't know how it gained any credibility. But it did to a certain extent.

I said that we would not run in any election before 2019 under any circumstances whatsoever. Well, the general election was called for 2020. It was called earlier than I believed it would be called. My prediction was that there would be an election in May of 2020. My analysis was that it would be suicidal for a Fine Gael government to hold an election in February and as a consequence I believed they would not do so. They did. And they got the result that I would have expected they would have got, as a result of going to the electorate at the wrong time and in the wrong way. So, to a certain extent that caught us off guard. Having said that, we had an awful lot more preparations made than people actually realised.

Was it a disappointing result? I'll be straight with you, yes. In the sense that we expected to do better in the actual ballot box. It was a little bit of a shock when they turned over the boxes and votes came out and we started to see the numbers. Not as much as people think—in the sense that we didn't expect we were going to get TDs elected—but we did think

we would do better on percentages. We thought this for the very sound reason that the response we were getting on the doorstep was very good.

Now we've had time to look at what happened and how it happened, and there are a number of conclusions to be drawn. The first is internal and it's something people don't necessarily see from the outside, but it will be vital to the Party's future. We knew from the Abortion referendum that a lot of work still needed to be done. We did not have a strong enough organisation back in 2018. We did our best during that referendum and we'll always be proud of the fact that we did our best in a bad situation, but as an organisation we really came together for this General Election. 2020 showed just how much work had been put in. The people were there. The manner in which the canvassing took place, the manner in which candidates were chosen, the manner in which everything worked, showed enormous advances on the previous outing electorally-speaking which would have been the referendum. So we were pleased with the way the Party functioned. That can give us great confidence going forward.

When we look at our actual vote, we need to take into account the fact that we were largely excluded by the media... almost completely... they didn't even demonise us, they said nothing about us at all... What actually happened—and I think this is a credit to the candidates and to the Party organisation—is more-or-less everyone who heard about us



James

Reynolds

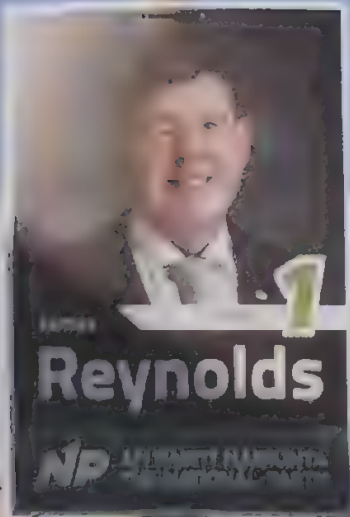
VOYAIL

nationalparty.ie

"THERE ARE TOO MANY IMMIGRANTS.
ENOUGH IS ENOUGH!"



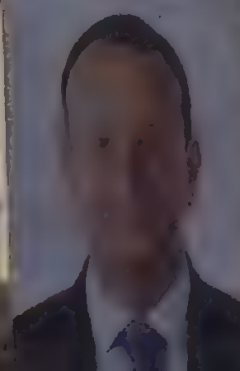
AN PÁIRTÍ NÁISIÚNTA
THE NATIONAL PARTY



James
Reynolds

NP

Vote
FINE GAEIL



Eileen
Gunning

NP



Eileen
Gunning

NP



voted for us. That's an extraordinary statement to make when you've gotten a relatively low result.

You must consider that for the last three weeks of the election campaign, every single story was Sinn Féin this, Sinn Féin that. Some of those stories were negative and some were positive. Mostly they were negative... in the mainstream newspapers at least... but everything was about Sinn Féin. By attacking somebody you can build them up. Every debate was basically about Sinn Féin, everything that was talked about was about Sinn Féin. And what was interesting from our point of view, and it doesn't show up because of the relatively low first preference vote, was the number

of second preferences that were coming from Sinn Féin to National Party candidates.

A significant number of people who voted Sinn Féin in this election, I think, intended to vote for a nationalist party. They still believe the hype. They still believe the symbolism, if you like; the tokenistic nationalism. And they don't delve too deeply into the actual policies. I know for a fact, and this comes from Party members on the ground, that Sinn Féin on the doorsteps were telling people they were opposed to mass-immigration. This was a direct response to National Party candidates running in the election. They even put token opposition to mass-immigration in their



manifesto. So on the "official record" they could be an anti-immigration Party. This is a group that have been pro open-borders since the 1990s and who have stood back for the last twenty years and allowed Ireland to be utterly transformed... Now they are forced to play this charade.

But that's going to come apart. There's only so much you can play that. I'm watching those second preferences and I'm thinking to myself, they went for Sinn Féin because they were the default nationalist choice, shall we say... they were already a big Party, already a Party that could deliver "change" right now. If every National Party candidate got elected that was a maximum of ten TDs. That wasn't going to produce a new government,

was it? People wanted change and they wanted it "now". They believed the hype about Sinn Féin being nationalists. And they wanted something overnight.

There are two last things I want to say to people. First of all, we have been very realistic in what we have put forward to people with regard to what can be achieved over a relatively short space of time. We have not promised and we're not going to promise salvation overnight. It's going to be a long hard struggle. And the General Election, in that sense, was just evidence of that. Maybe a little more evidence than we would have liked, but it is what we have been saying. This is not going to be easy. We are not going



to suddenly sweep to power in one general election or even two general elections. As far as delivering, we have delivered on what we have promised, which is that this is going to be hard.

The second thing I want to say is that we're still here. There are a lot of lessons that have been learnt about the strengths and weaknesses within the organisation, there will be a few things that need changing in the positive sense. I don't think any of our people let us down in any way, certainly none of our candidates. Great people, every single one of them. In some constituencies, canvassers on the ground were maybe not numerous enough. They will become more numerous as time goes by. And it will not be possible for the media forever to pretend that the National Party doesn't exist. That's not going to work for them.


We go forward with the same caution as before. Anything we achieve is going to be achieved by hard work. One of the things that occurs as a result of the Election is that the summer soldiers and sunshine patriots —people who want things to work straightaway —have realised that the parties that promised that, were not correct. They didn't deliver on what they purported to be able to deliver. We may have gotten roughly the same result but we didn't promise people any more. We didn't tell people that salvation was just around the corner.

We go ahead stronger as a Party, and certainly stronger as a unit,

because there's nothing like the battle of a General Election, the day-to-day getting out for canvassing, the building up of friendships. People coming to meetings, sitting next to one another and applauding at the same time, that's one thing but it's not the same as heading out every night with your canvassing group. If the Party is solid, if the Party is not ideologically misleading people, those bonds of friendship and political cooperation can last a lifetime.

I would have preferred a better result —of course I would have —but I am not worried about the overall future of the National Party. We have not been thrown off track in what we intended to do in the longer term by what some people might say is a little bit of a setback. We put the election behind us. We go forward with what we have. With the knowledge of what works and what doesn't work, with certain illusions maybe shattered, but in no sense am I disheartened or downbeat by our prospects. ■



A man with short dark hair, wearing a dark suit, white shirt, and dark tie, is shown in profile from the chest up. He is holding a silver microphone to his mouth and appears to be speaking or shouting. He is standing behind a dark podium. The background is dark and out of focus, with some light-colored foliage visible on the left side.

Not Free Merely:

Reflections on Liberty
in a Year of Lockdown





Not Free Merely:

Reflections on Liberty in a Year of Lockdown

The National Party

Lockdown

It is natural in the midst of chaotic lockdown restrictions that people consider the nature of freedom. And it is understandable that they choose in some cases to make their stand on that alone. But there is less discussion of what people intend to do with that freedom should they have it, should they keep it, should they achieve it. If it were all over tomorrow, how would the majority of people behave? Go back about their business as though nothing had happened, go on voting in the same pattern, go on living with the same shortsightedness? Go on talking about liberties while losing them year by year and decade by decade?

If we consider freedom with regard to the situation we are living through, the principle point is not that we have been confined, restricted or denied in the things that consist our material freedoms. It is not that we have suffered injury against our rights and liberties. It is not that totalitarianism has somehow reared its head and left us in its shadow. It is something else. It must be. For it

is not enough to want freedom or even to have freedom. There must be something else.

It will take the shattering of many illusions before we see real change emerge from this situation. And this change must manifest not only in the majority, for whom there is only ever so much hope, but in the crucial minority. The majority may learn that they have been lied to, but the minority must accept that in some cases they have lied to themselves. As nationalists we must learn the right lessons. We must heed the right warnings. We must envision the right way forward. And that means facing the bitter reality.

Restrictions

If a turning point comes, it is not because we have been reduced in our ability to live our lives, but because we have been forced to confront the great heresy of liberty for liberty alone. For the salient point in all this commotion is not the erasure of our material freedoms but the cold hard fact that we —as a people at least —have not been doing anything worthwhile with those material freedoms.

The Irish people, back in January and









February, were not widely engaged in any great project of national revival. No great effort of Irish self-assertion was stopped in its tracks on March 27th, 2020. We may be sure that the Irish a year ago were materially more free than they are today; that is more free in their movements, in their luxuries, in their ability to socialise, commute, congregate etc. Our small businesses were less close to annihilation. And yet the mass of people were demonstrably enslaved. As enslaved as they are today, if not more-so. In that sense, the lockdown and the various restrictions have not revealed tyranny so much as they have revealed slave-mindedness.

The Old Normal & the New Normal

If some great coup has occurred, whereby the forces of globalism have consolidated their reach, it does not stand in any great relief to the period of "freedom" which preceded it. Indeed, virtually every process which is said to be accelerated by this grand commotion, was well underway without it. Not only underway, but fully accepted and faced with little or no resistance. The world-era we are living through has not changed. So what *has* changed then?

The forces of progressivism have lined up on one side, supporting every measure and restriction in deference to a "greater good." The conservative movements have by and large either opposed the

restrictions or remained sceptical about them, usually with reference to civil liberties and constitutional rights. There are of course people who conform for the right reasons as there are people who rebel for the wrong ones and vice versa. People who do the wrong thing out of duty or the right thing out of pigheadedness. All in all, we see an "old normal" battling with a "new normal". Rarely though do we see what is needed. An upturning of the whole bloody lot. It is only among nationalists that there is an acknowledgment both of the necessity of destroying the prevailing order and the necessity of replacing it.

Resistance

Face facts. The freedoms taken from us, were not freedoms which we were in large part availing of. The Irish people, as a whole, were allowing their country to die around them. The vast majority were not raising a finger of resistance. The project of global liberalism was so triumphant that people were virtually cheering on their own destruction. What freedom was there in the Ireland of 2019, other than the freedom to achieve slavery? Or else to be counted the vanguard of a fringe resistance?

"Freedom is a condition which can be lost and won and lost again; nationality is a life which, if once lost, can never be recovered." — P.H. Pearse

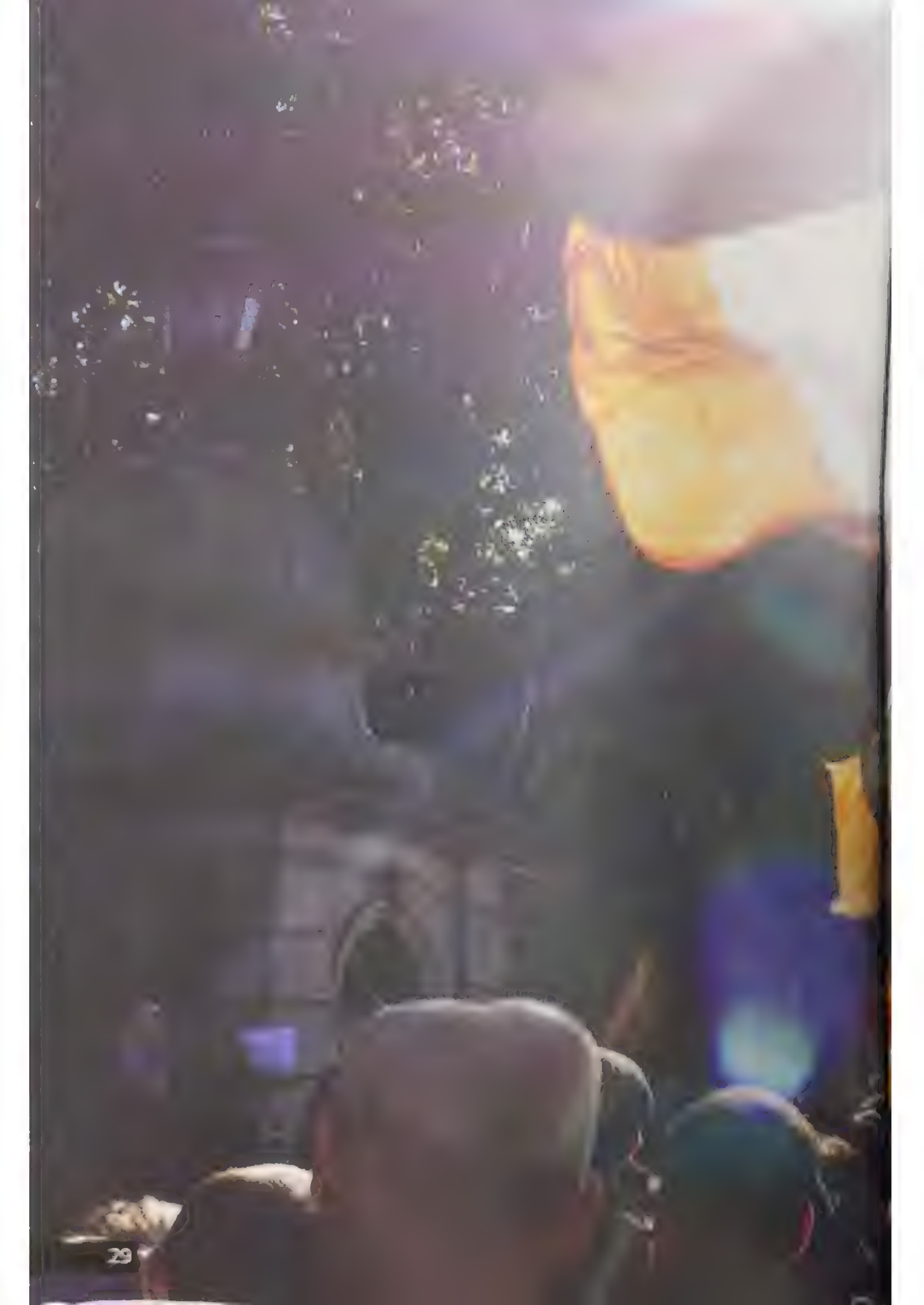
Keeping all that in mind when we cry out for our liberty, we must not make liberty our end. We must seek freedom not merely. "Freedom," said P.H. Pearse, "is a condition which can be lost and won and lost again; nationality is a life which, if once lost, can never be recovered." Freedom in and of itself is not enough. The cause of our future is nationality. For beyond that there is no future.

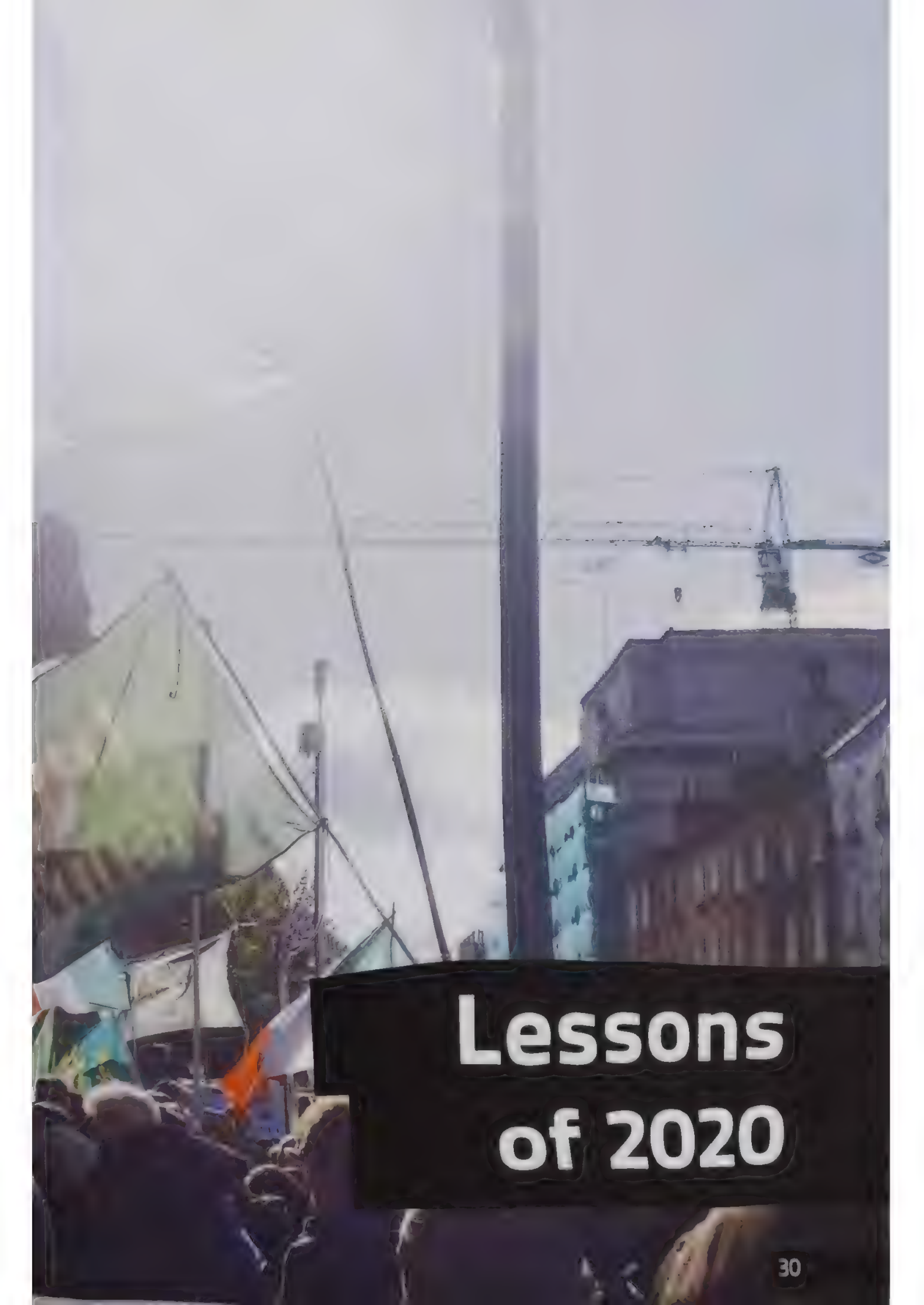
itself but must be followed up by duty and fidelity. Freedom, I repeat, is not enough. If we are not prepared to do something meaningful with our liberty, then liberty be damned. ■

Seeking a Positive Idea of Freedom

Justin Barrett, Leader of the National Party, has said of our cause, that we must seek not "freedom from" but "freedom for." That is, we must seek a positive idea of freedom. A freedom which is not enough in





A photograph of a protest or construction site. In the foreground, there are several large, light-colored tents or canopies. A tall, thin pole or crane arm extends from the ground towards the top of the frame. In the background, a large, multi-story building is visible, and a construction crane is positioned on top of it. The sky is overcast and grey.

Lessons of 2020

Lessons of 2020



The National Party

Nationalism or Nothing

Pearse said that there is no truth but the old truth. In order to survive and to achieve anything, our message must remain a nationalist message. What is rooted is real. We work within a tradition which is rooted and historical. We are Irish nationalists. There is no going back on that, there is no apologising for that. There can be no broader movement in which we partake that denounces nationalism, or denounces in other words the right

of the historical Irish people to the island of Ireland. First principles exist for a reason. They exist to prevent the slide into nothingness.

There are people who do not care about the unborn child, but by conceding that principle you concede the bedrock of the nation which is the strength of the family through the generations. There are people who do not care about the integrity of the national territory, but by conceding that principle you concede the nation's historical destiny. There are people who do not care about the instrument of capital punishment, but by conceding that

principle you concede the right of a national government to enforce the moral order. There are people who do not care about the nation's demographics, but by conceding that principle you concede the ability to preserve the character of a people over time.

The right of the Irish people to exist, is the thing denied. It is denied by all government parties and by all parties in Leinster House. We do not need more organisations who do the same. Populism without nationalist principles is just liberal democracy, and we have that already. Conservatism without nationalist principles is just liberal democracy, and we have that already. The contract between the generations (which conservatism espouses) can only be upheld through nationalism. The conservative movement failed because they wrote that contract in ink instead of blood.

A constitutionalist movement without nationalist principles is just liberal democracy, and we have that already. Constitutions are, at best, the expressions of the values of a given people. It is the existence of the Irish people that matters, not the ink or the paper or the clauses or the preamble. Once the people are gone the words are just history. Nothing of a nation is preserved by paper, except its postscript.

The purpose of the National Party is to never compromise on matters of principle. The core of the movement must be strong. The vanguard must be solid. By holding the positions we hold, we hold the line, and by holding

the line we can push everybody else in the right direction.

Keep it Irish

In this globalised world, people often enter political consciousness through foreign media, whether that be legacy or alternative. In politics the matter of how a question is framed becomes all important. If a person's political consciousness centers on what is going on abroad, then that often distorts their political framing at home. For example, a person immersed in the Brexit debate in Britain may have a distorted view of how to advance Euroscepticism in Ireland. A person immersed in the various anti-globalist movements around the world, may stumble at first when positioning themselves as an Irish nationalist. They may use the wrong words, they may make the wrong alliances.

One of the traditional conservative arguments in favour of national and local governance, is that such governance is more comprehensible and less abstract. People are more competent in what they are more familiar with. We are better judges of the health systems operating on our island than we are of those that operate in faraway places. We are better judges of the character of our own politicians and leaders than we are of those who govern the affairs of other countries. The people who govern in London or Brussels are less comprehensible than those who "govern" in Dublin or even Stormont.

In a world where we are constantly





being lied to, it is an advantage to have a measure of familiarity with the people, institutions, cultures, organisations we are dealing with. In the most basic everyday interactions, there is an advantage to sharing the same culture, language, sensibility, local knowledge, most of which we take entirely for granted. The very same applies in politics. You must know the ground. And by knowing the ground, know the ground-rules. Otherwise you may end up looking like a fool without even knowing it.

It is difficult enough to operate in an Irish context, taking the measure of our own political landscape and apprehending friend and foe. It is another level of difficulty entirely to do so in an international context, or more accurately, in the myriad of localised contexts which you will encounter. When one strays abroad, one must assume that everything is compromised, everything is infiltrated, everything is not as it seems. One must assume that, because one is a stranger in a strange land. Nothing is more dangerous than foreign entanglements.

It should go without saying then, that the most basic rule of Irish nationalism is not to involve oneself with British nationalists. There is no gain and no possible advantage to doing so. If one cannot comprehend this, then one is not sufficiently immersed in the tradition, context or locality of one's chosen ideology. The territorial conflict at play is not only obvious but is the National Party's first principle. There will always be attempts by British nationalists to co-opt Irish nationalist movements.

The reason for this is simply territorial. British nationalism, by its own innate nature, attempts to expand its territorial reach over the two islands. This is to the advantage of nobody except the enemies of Irish nationalism, for it is the instrument by which native nationalist movements are crushed. The vices of British nationalism in particular, which are theft, money-laundering, corruption, street violence and State infiltration are the absolute death. The British must be avoided like the Plague.

Ideological Consistency

The left-wing movements have succeeded for as long as they have succeeded by various means. One means has been just getting their stories straight. That is to say, they all speak the same language and give the same general account. They are not always in total agreement but by and large they share the same factoids and vocabulary. They agree on the principle points. They share a vision of reality, a basic moral framework and a theory of history. Admittedly, they have become lazier about this, but nonetheless the example holds. And what's more it holds in the culture itself.

One of the major legacies of Karl Marx to the left, far more than any economic idea, has been the growth of historical materialism as a tactic of explaining the world. It has allowed the left to present a plausible account of reality. By focusing on impersonal forces and historical processes they avoid

all of the traps which right-wing movements have generally fallen into. The language of the 20th century as defined by 19th century thinkers like Karl Marx, Friedrich Nietzsche and Sigmund Freud, has been a sea in which the left have swam freely. A sea of materialism and critique. Every person who goes through a university or watches television absorbs some aspect of this perspective. That is why the left and the left-liberal culture industry always seem so on-message. They've all been through the same school so to speak. The school of the 20th century

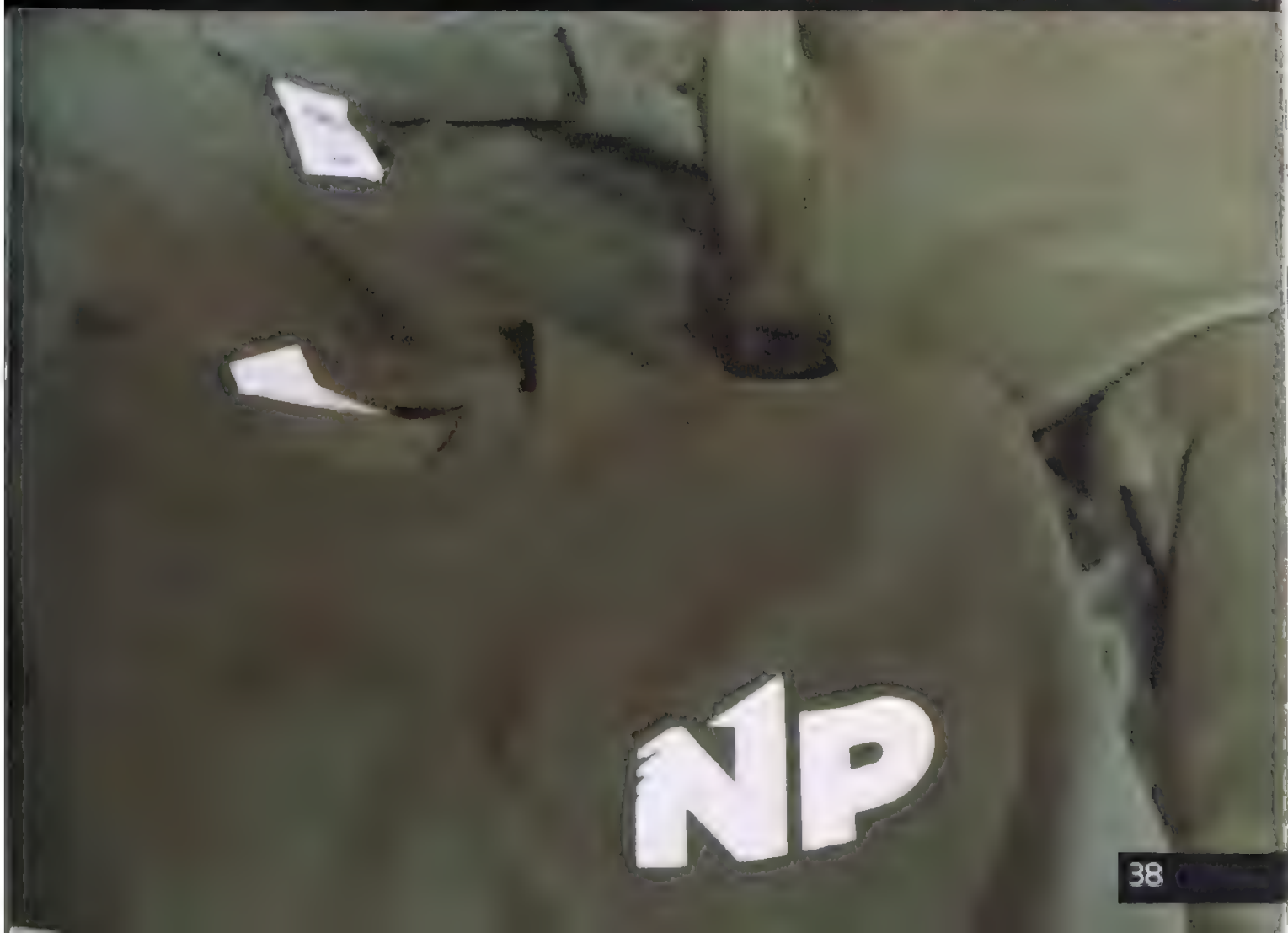
By distinction, the conservative,

populist and nationalist movements have been at a tremendous disadvantage. This is very clear in 21st century Ireland. When one appraises the various movements, forums, activities on the right in Ireland, one notices a tendency towards autodidacticism. That is to say people who are self-taught, people who have reached their own conclusions, people who have experienced a personal political journey, people whose impulse now is to proselytise their own political perspective. In short, people who cannot agree

Individualism, though in some ways a virtue, can also be a vice. Unlike the







left-wing movements of the 20th century, there isn't a synchronised account or a shared view of reality on the populist or nationalist right. Instead of one story, there are many stories, often conflicting. And because everybody has come to their own conclusion that they and they alone are right, there is a reluctance to submit to anything larger. This is an obstacle to political action, because it is not enough to be political engaged. One must submit to a political idea which is unified around a functioning organisation.

That is one problem; not all having

the story straight. The second problem is framing the story. You find that people in populist and nationalist movements often have the correct information but frame their argument in such a way that the ordinary person rejects it. Whereas the left have tended to reduce the world to impersonal historical processes and generalised terminology, the right have a weakness for over-personalising. That is to say, presenting or framing information in such a way as to fixate on specific individuals. In other words, there always needs to be somebody holding the strings

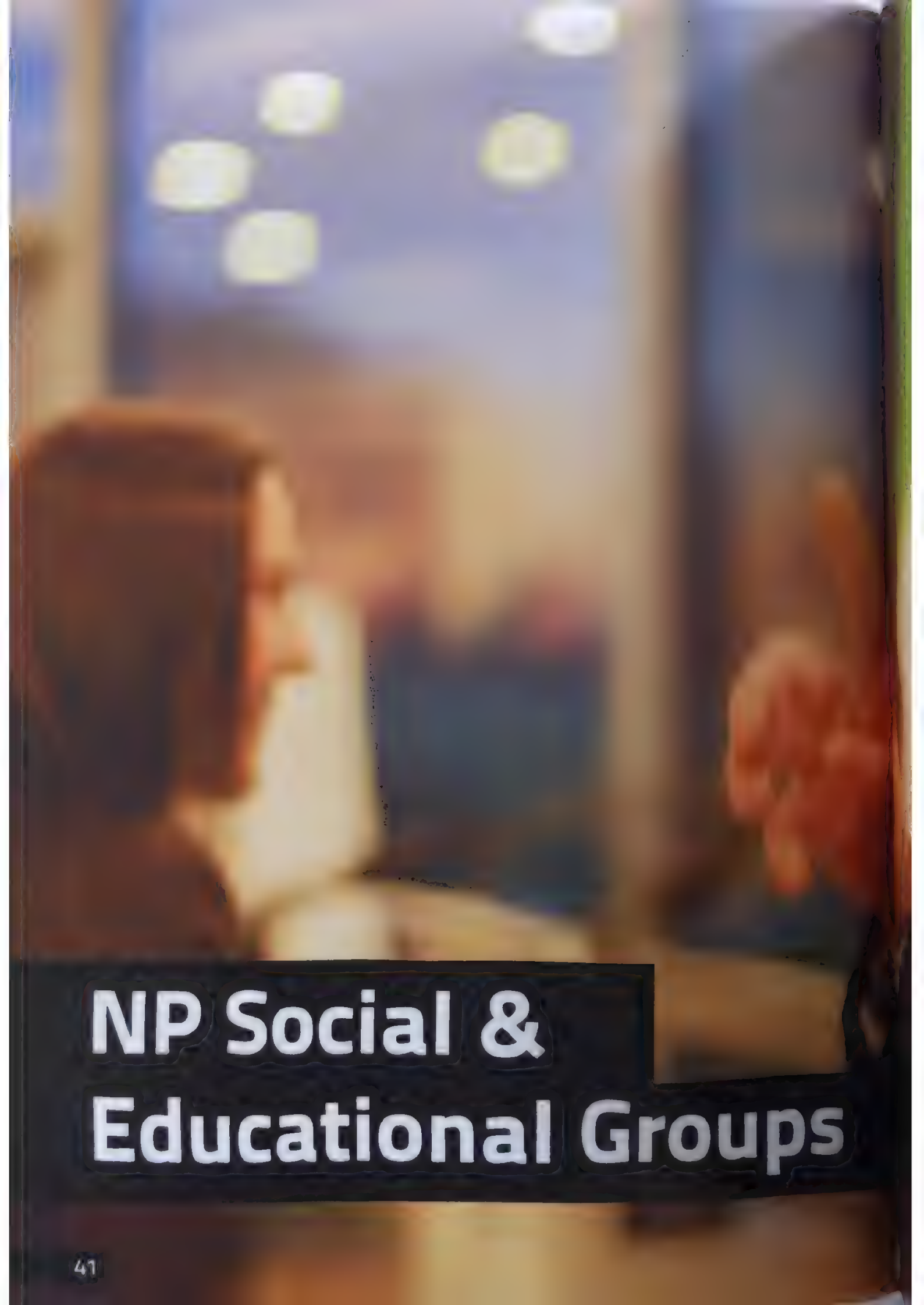


behind it all, whether a George Soros or a Bill Gates or whoever. Over time, this becomes a problem because the historical-materialist sensibility, in which everybody is still steeped, rejects and spits out these assertions. The more they are repeated the more they come off as cartoonish simplifications. It is a trap set by the culture into which people fall.

The answer to both problems is ideology. Better cohesion and smarter framing are needed. A political movement needs a strong ideology and a means of course-

correction. Nationalists need to stop working as individuals and begin to harmonise around a core faction and ideology. Nationalists need to stop trying to convert every person they encounter to their exact point of view, and they need to learn to submit to a collective idea and institution. And rather than expressing themselves in a myriad of voices, find ways to express themselves as a vital part of that institution. ■





NP Social & Educational Groups



National Pathfinders



Ceannródaíthe Náisiúnta | National Pathfinders

National Pathfinders

National Pathfinders was founded with the intention of instilling an appreciation and love for the natural beauty of Ireland into the hearts and minds of the Irish youth. Pearse once said of our youth and nature:

"If our boys observe their fellow citizens of the grass and woods and water as wisely and as lovingly as they should I think

they will learn much."

To revere nature and to be close to Ireland is what the Pathfinders should endeavour towards; to be conscientious of their fellow citizen, and the landscape in which they live. We should be able to traverse through our native landscape unhindered, becoming part of our surroundings.

Using nature as both the setting and subject of interest, the Pathfinders is, in its own way, a continuation

of Pearse's desire for the youth to learn about Ireland's flora and fauna. What we really want to bring about is the revival of the noble Gael, comfortable in nature and wilderness, and familiar with all the traditions and procedures which played a vital role in the day-to-day living of our ancestors and shaped our national character over the centuries. A wilderness that inspired stories, myths, and legends, grew the wild foods in forests and fields which fed us - the trees gave us shelter and even inspired our first alphabet.

The Irish soul is so intertwined with the land, that even when much of our

bond with our fellow Irishman has been lost, we still feel a connection to it and Ireland as a whole. The land has carved the Irish race just as much as we have carved our towns and roads from it. It has inspired our traditional cottages, which blend seamlessly with the rolling hills of our countryside. It has inspired our dress in the knit of the Aran sweater and the peak of our tweed caps. Our townlands are named after the features of the hills and valleys in which they reside. Names which in English are gibberish, in Irish are beautiful; Feltrim or Faoldroim ("the ridge of wolves"), Coolegraine or Cúl na Gréine ("Back of the Sun"), Temonfeckin or Ballaghaderreen







("Way of The Little Oak").

Irish society has been becoming increasingly disconnected from the land, saturated with increasingly flashier and brighter artificial stimuli. Our culture and society has waned - a lack of initiation ceremonies exist among our people, with no tangible opportunities to challenge and prove oneself to the wider community. There is no process of physical trial, which ideally should be the manifestation of a spiritual journey through growth, challenge and self-discovery. There are pale replicas of this in our modern day - but would anyone consider sitting the Leaving Cert alone to be a signifier of manhood? The generations entrusted with the safe keeping of our traditions and aspirations for the future have been corralled into

a perpetual state of adolescence lasting up until their late twenties, or even early thirties. This is not the fault of the youth, but of the generations gone by, which traded away national character for ease of capital. There is no point in lingering on the failings of the past - we must simply acknowledge what is, and set forth the task of proving ourselves to each other, our forebears, and to the generations yet to come.

The Pathfinders seek to remedy this by returning to the natural world and way of life, something alien to most who've been hobbled by modern comforts. The Frontier, and the prospect of traversing the wilderness, will once again be realised by stripping ourselves of the modern cast and exercising those muscles which have been atrophied



by safety and security.

The Pathfinders teaches its students about not just survival skills, but wilderness living skills; how to thrive and live in comfort in nature and to return to becoming a part of the landscape. The skills required in order to return to a natural state: fire production, shelter building, water procurement, woodcraft, utilising natural resources found in the environment - for things like rope making and textiles, foraging for wild foods and learning about the lore connected to each plant they encounter. We go beyond seeking to merely have the capacity to exist in the wild, but to develop the mental state in which we feel at home in the wild. That is who we are - Gaels. Our home is Ireland, every hill and every crescent, in the trees and in

the seas. We reject 'modern Ireland' and all the trappings which come with her. We will be as comfortable seeking refuge in a cave as in the bedrooms of our homes. ■

**This article was submitted by
Ceannródaíthe Náisiúnta | National
Pathfinders**



Ciorcal Comhrá



Ciorcail Chomhrá & Ranganna Gaeilge

An Páirtí Náisiúnta

A ghnó na Feabhra seo caite, bhí an Páirtí Náisiúnta sásta chun nGaeilge saoi in aisce a chur ar fáil do bhallraíocht an Pháirtí.

I gtrí ranganna an chursa, bíonn ranganna gnathchainte do mhéadóirí agus ciorcal comhrá do mhéadóirí a thugann deis do dhaltai a gceist a dhéanamh. Is é uailmhian an Pháirtí é borradh a chur faoin nGaeilge chun í a

Aithníonn an Páirtí Náisiúnta an tábhacht a bhaineann le caomhnú ár dteanga dúchais agus an tábhacht a bhaineann leis an iarracht chun athbheochan a dhéanamh uirthi.

Trí ranganna gnathchainte a chur ar fáil, tá súil ag an bPáirtí Náisiúnta díograis a athmhúscailt sna Gaeil inár dteanga dúchais agus an díomá atá tar éis a bheith cothaithe ag an gcóras oideachais a chur ar neamhní.

Is é uailmhian an Pháirtí é borradh a chur faoin nGaeilge chun í a



athréimniú mar a bhíodh sí le linn a ré órga. ■

Beginning last February, the National Party was happy to launch a free Irish language course for the Party's membership. The classes of the course consist of beginner-level colloquial language lessons followed by a ciorcal comhrá (conversation circle) where students are given an opportunity to practice their conversational Irish with fluent Irish speakers.

The National Party recognises the

importance of the preservation of our native language and the importance of the effort to revitalise her.

By means of providing conversational lessons, the National Party hopes to rekindle passion for Irish in the Gaels for their native tongue and to undo the sense of disillusionment that has been fostered by the education system.

Revival of Irish to the state of her past glory is an integral aspiration of the National Party. ■

NP Study Circle

Amhairghin Glúngheal Study Circle

Amhairghin Glúngheal

What we have sought to do at Amhairghin Glúngheal is to create a space in which metapolitical concepts are considered and discussed. We view ourselves as ethnonationalists and as people who are utterly committed to the Irish nation and to Irish traditions. We do, however, have a very broad horizon. All intellectual currents in our own time on the continent of Europe (and North America to some extent) are of concern to us, particularly those with which we have much in common. We are thinkers. We seek insight. We thus range widely in our discussions: we have reviewed the work of some of the most extraordinary people who have ever lived. We have examined the writings of Carl Schmitt, Martin Heidegger, Dominique Venner, Alain de Benoist, Guillaume Faye, Alexander Dugin and Julius Evola, but more generally what we have considered has ranged from the Catholic traditionalism of Charles Maurras and Jean Ousset to the Orthodox Nationalism of Alexander Dugin and to the pagan nationalism of Alain de Benoist.

We also examine political movements and cultural associations in Italy and east central Europe with which we have much in

common.

Although matters are considered from a fairly high theoretical level, our concerns, ultimately, are practical. We thus take what we view to be of benefit to our people from the thinking of our confreres abroad and closely follow metapolitical and cultural trends in Europe. We are, however, at all times independent thinkers and we address our own challenges in a way that is particular to ourselves. We regard it as important to establish links with the leading thinkers on the Traditionalist Right abroad and to be supportive of them as best we may.

In the next few months, we plan to consider the life and work of such eminent Irish people as Daniel O'Connell, John Philpot Curran, William James McNeven, Wolfe Tone and Pádraig Pearse. For my part, I did not know a lot about McNeven until recent years. He was probably one of the greatest Irishmen who has ever lived. His life was a long series of remarkable adventures. I highly recommend in that connection the recently published book by George R Ingham "Irish Rebel, American Patriot: William MacNeven."

Daniel O'Connell is also a great inspiration to us. When we remember how the lives of most

people in Ireland were at the time that O'Connell was a member of the junior Bar and how many and how formidable were his challenges, it necessarily gives us renewed courage. Our times too are difficult, but we are here to win and we will win. We will be using the excellent biography of O'Connell by T C Luby in our discussions – a reference to which is included in the bibliography of the Amhairghin Glúngheal brochure– as well as Patrick Geoghegan's more recent biography.

In addition, our Amhairghin Glúngheal discussion group covers a great deal of commentary more generally: the commentary can relate to anything from medieval Icelandic hymns to the Spectre of Saint-Domingue; indeed, it extends all the way to the films of Werner Herzog and Ingmar Bergman. (The Saint-Domingue reference is in regard to Lothrop Stoddard's great book "The French Revolution in San Domingo." The book is a description of and reflection on events which together serve as a harbinger of what will almost inevitably be our grim future in the intermediate term. A pdf copy of it is available at archive.org).

As thinking reeds, we accept the challenge of seeing and thinking clearly. We continue the task in our own generation of restating and re-presenting what is particular to the Irish nation in a manner which accords with our own genius and traditions. We are engaged in a philosophical initiative. We believe that this can only be achieved at the individual level. Each must choose

truth and live in a manner that is faithful to his or her own being.


We share the view of Desmond Fennell – but in our case from a traditionalist and rightest perspective – that the genuine philosopher of any age is the individual thinker rooted in historical reality who is concerned with questioning foundations, breaking through the boundaries of conventions and being familiar with what interpretations men have adopted in the past to cope with their times. We seek out new mechanisms which can address our present circumstances and which can assist us to move beyond them. We have the intellect and the will to create new structures, and the preparedness to go on some more, so as to discover further horizons.

We are the tip of the spear.

In addition, we are very much aware that we live in a dark age. We necessarily act in a prudent fashion. We are fully conversant with the implications of what it means to live in an age of fourth and fifth generation warfare and of the transhumanist project. We do not hate our enemy and his agents no matter how nefarious they may be. We simply despise them. We know that we are strong enough together with our own kind across the planet eventually to overcome that enemy.



**This article was submitted by
Amhairghin Glúngheal Study Circle**

A portrait of a young man with short, dark hair, looking directly at the camera. He is wearing a dark, high-collared jacket. The background is a soft, out-of-focus grey.

Óige Náisiúnach

NP

ÓIGE náisiúnaí

ÓIGE náisiúnaí

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Óige Náisiúnach



2020 Youth Wing Review

Yan Mac Oireachtaigh

2020 was an interesting year and an intriguing end of a decade to say the least. From the snap election to Covid-19 and lockdowns we were as busy as could be with everything going on. Our most notable work was activism during the General Election. Members of Óige Náisiúnach took part in campaigns nationwide and for this we thank everyone for their dedication to the Party in challenging conditions. Although I cannot speak for every individual member of Óige

Náisiúnach nationwide, I know it was an excellent learning experience in electoral politics.

I worked closely with Philip Dwyer, Candidate for Dublin South West and it was nothing short of an honour and a pleasure. Philip's leadership during the campaign was remarkable. Óige Náisiúnach is proud to have helped and represented candidates of his calibre across the Nation.

It wasn't long after the election that Covid-19 gained a grip to the point where a lockdown followed and things grinded to a halt. In the

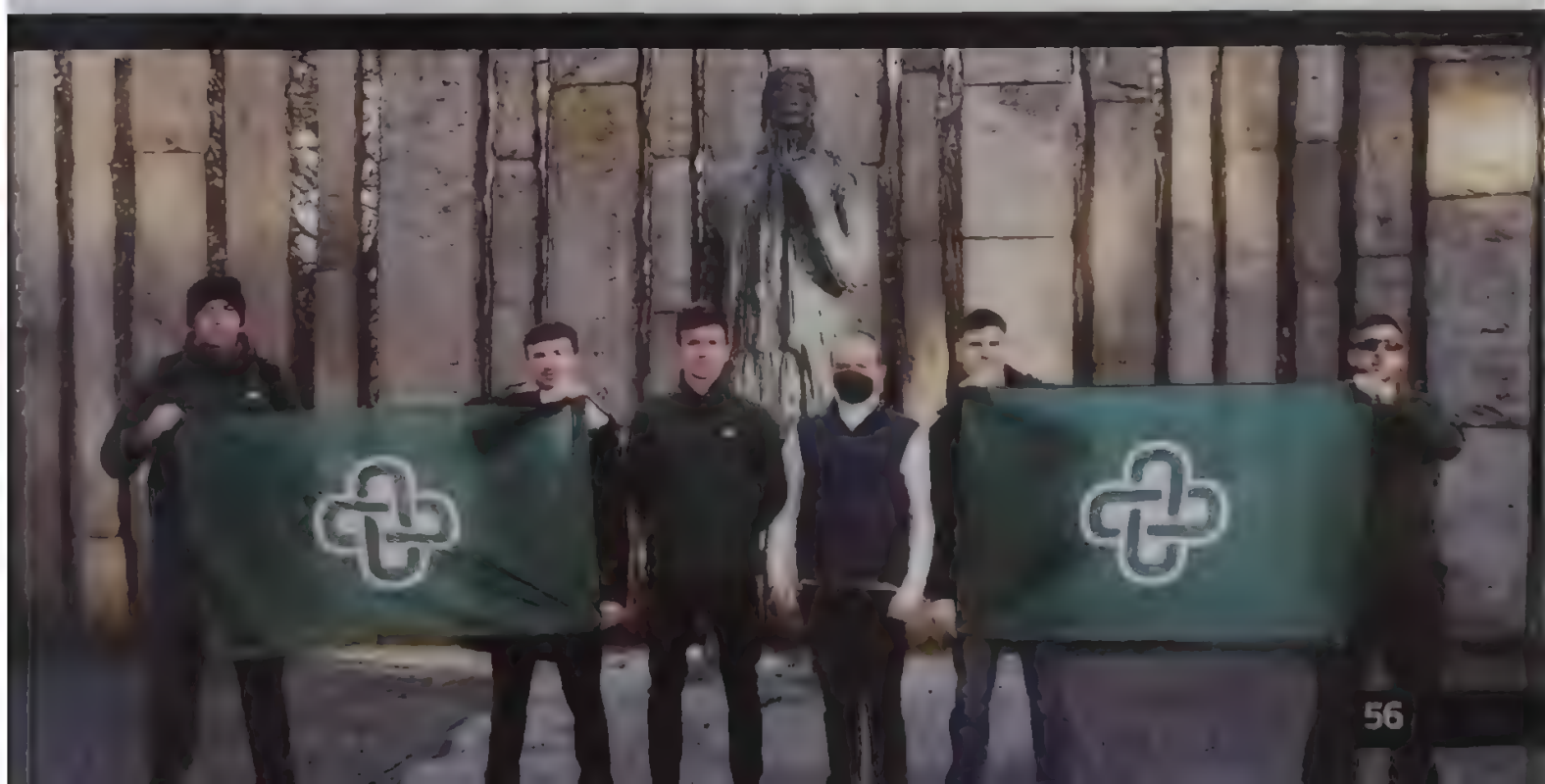
middle of all this, Keeling's flew in nearly 200 immigrant workers from Bulgaria to pick berries. The Irish public were outraged to say the least, given most people were not permitted to travel 5km from their homes. With quick thinking and pure wit, Philip, Martin and I made our way out to Keeling's to raise awareness and show we did not turn a blind eye to their actions, which we would categorise as no less than criminal. International Finance Capitalism knows no bounds, borders or nations.

Óige Náisiúnach members and representatives were present and partook in the annual Croagh Patrick hike alongside our new Party affiliated organisation Ceannródaithe Náisiúnta - National Pathfinders. Everyone there had a great time and enjoyed the hike under the beautiful weather. A big thank you to our National Organiser Paul without whom this event, like many others, simply wouldn't be possible. And a special

congratulations to those who completed the hike in bare feet!

On a more serious note Óige Náisiúnach activists in Dublin West were out helping the Party's newest public representative Patrick Quinlan who took it upon himself to run a campaign demanding the resignation of Green Party TD and Children's Minister Roderic O'Gorman for his links to British paedophile-apologist Peter Thatchell. Patrick sent out a powerful message to Dublin West, one that is sure to resonate. Whether it was canvassing, collecting signatures or handing out leaflets, we are proud to say that Óige Náisiúnach stood side by side with Patrick in getting the message out there in Dublin West. And we would most certainly do it again! ■

**This article was submitted by
Yan Mac Oireachtaigh,
Cinnire na hÓige Náisiúnaí**







Liam Mellows: Soldier and Politician

The National Party

Born in England to a British Army father and a mother from Wexford, Liam Mellows and his family returned to Ireland when he was a young child. From an early age he became interested in Irish Nationalism and soon found himself a member of the Fianna Éireann and later joined the IRB in his early 20s.

Eschewing a British Army career, Mellows instead joined and became active in the fledgling Irish Volunteers and led a troop of Connacht volunteers in Co. Galway during the 1916 Rising. Poorly armed and underprepared, the Rising quickly fizzled out in Co. Galway. He escaped to the United States in the aftermath of the Rising where he became active with the Irish-American nationalist movement and laid the foundations for Éamon de Valera's mission to the U.S. in 1919. Mellows was elected to the First Dáil in 1918 and became an officer of the Irish Republican Army during the Tan War.

An opponent of the Treaty in 1921, he participated in the occupation of the Four Courts and was arrested by Free State forces following

the surrender of the Four Courts. While imprisoned in Mountjoy, he developed upon economic and social ideas to make Irish Republicanism a more relevant and politically cohesive movement.

Irish Nationalist Teleology

Although the National Party was founded in 2016 as a political entity, the Movement it represents is much older than that. Many parties founded in 21st century Ireland have sought to find their sectional niche in modernity; the Social Democrats founded in 2015 sought to represent the centre-left 'Nordic model' in Irish politics, Renua was also founded in 2015 from a rump of expelled Fine Gael TDs who sought to represent the interests of a centre-right business-orientated constituency in Irish politics, and the 'parties' known collectively as "Solidarity-People Before Profit" have murky origins representing various splits and splinters of the international Trotskyist movement. The National Party is a modern political force which represents the historic generational struggle to achieve unity and national independence. This tradition stretches from the first Gaelic opposition to the 1169



Anglo-Norman invasion, through to the formation of the United Irishmen and the development of early Republicanism, to the original Sinn Féin movement and the establishment of the sovereign Irish Republic, and which continues to the present day. Thus, the National Party's origins as a political party may be relatively recent, but our ideological and spiritual lineage is far deeper than is acknowledged by media commentators or naïve spectators.

Liam Mellows is but one of the many Nationalists who we may count within our Movement's

historic ranks. His contribution to Irish Nationalist thinking has been invaluable, his writings must be studied, understood, and incorporated where appropriate into modern National Party ideology and policy. As such, this article will discuss three core ideological tenets of Mellows' political thinking which are still relevant and have modern application today.

The Youth

Liam Mellows was executed at the young age of 30. Many today forget the relative youthfulness of the key

figures of the revolutionary period; Michael Collins was assassinated at 31, Liam Lynch at 29, and de Valera assumed the office of President of the Irish Republic at 36. In notes sent to Austin Stack and Ernie O'Malley from Mountjoy Jail dated 29 August 1922, Mellows reminded his Republican colleagues that "We must concentrate on youth – the salvation of our country lies in this – both boys and girls".

Today, many of Ireland's youth instinctively feel there is a deep sickness in their country. The National Party must provide the youth with a purpose, to educate them in the tradition of Irish nationalism, and to provide for them the means by which to truly serve their country. Mellows despaired at the many young men who joined the Free State Army and concluded that "they never had a proper grasp of fundamentals. They were absorbed into a movement to fight – not educated into it". Mellows was writing in his historical context and thus the rightness or wrongness of the Treaty will not be expanded upon here, but his basic point stands the test of time: that National Party members, including but not limited to the youthful ones, must be politically astute and historically educated in the Irish Nationalist tradition. The National Party is not about chasing ephemeral seats or playing cat-and-mouse with the Left, but is about finally achieving Irish freedom. To achieve this we need a politically sophisticated rank and file.

A Deeper Irish Nationalist Social and Economic Philosophy

Mellows' economic and social thinking as articulated in his jail notes has a clear resonance for the modern economic situation. The triumph of globalised ultra-capitalism has been incredibly detrimental to Ireland's national wellbeing. Rampant individualism driven by consumer culture and unrestricted capitalism has contributed to the break-down of Irish society. In his writings, Mellows built upon James Connolly's economic thinking and his famous maxim that "If you remove the English Army tomorrow and hoist the green flag over Dublin Castle, unless you set about the organisation of the Socialist Republic your efforts will be in vain." Just as the idea of a United Ireland has never meant the simple annexation of the six-counties into a 32 County Free State, the idea of Irish independence has never meant a nominal independence which is still indelibly tied to the economic imperialism of a foreign power; be it the imperialism of the British Empire, the imperialism of the European Union, or the imperialism of 21st century international finance. Although the National Party does not espouse 'socialism' as that term is ordinarily understood today, we do espouse the deeper Irish concept of *Meitheal* which refers to the native tradition of cooperative-neighbourliness as the cornerstone of a nationalist economic policy.

Mellows believed that independence

represented a threefold significance: "It is politics, it is intellectual, it is economic. It is political in the sense that it means complete separation from England and the British Empire. It is intellectual in as much as it represents the cultural expression of the Gaelic mind and Gaelic civilisation and the removal of the impress of English speech and thought upon the Irish character. It is economic because the wresting of Ireland from the grip of English capitalism can leave no thinking Irishman with the desire to build up and perpetuate in this country an economic system that had its roots in foreign domination". What Irish nationalist reading the words of Mellows today can disagree with this sentiment? An Irish Republic run on Irish Nationalist principles requires all three elements articulated by Mellows in this section: political, intellectual, and economic freedom. The Mellowsian threefold necessities of independence are blatantly disregarded today, take for example the recent 'green-jersey' attitude towards Brexit because 'Ireland will become the only English-speaking country in the European Union and will therefore attract foreign investment'. This slavish attitude fails all three tests of Irish Nationalism, as articulated by Mellows; it celebrates Ireland's status as a servile vassal-state of the EU, it presents the dominance of the English language (and the diminished status of An Ghaeilge) as a great national virtue, and it cheerleads the ravages of international financial globalism upon Ireland.

By reading the works of our historical antecedents we are given the opportunity to enrich our understanding of Irish Nationalism, then and now. Mellows wrote that "The Irish Republic stands therefore for the ownership of Ireland by the people of Ireland. It means that the means and processes of production must not be used for the profit or aggrandisement of any group or class". He did not write that the means and processes of production must be owned by the international proletariat. Mellows believed that, in other words, Ireland belongs to the Irish.

Faith

The great Russian writer Aleksandr Solzhenitsyn recalled that as a child he often heard the older people of his village offer the following explanation for the great disasters which had befallen Russia: "Men have forgotten God; that's why all this has happened". Solzhenitsyn continued, that having sought to study and analyse the history of the Russian Revolution for the past fifty years and having attempted to formulate a succinct reason for the tragedies which had befallen Russia, he could not put it more accurately than to repeat: "Men have forgotten God; that's why all this has happened". What was true for Russia then is true for Ireland today. The retroactive ultra-secularisation of historic Irish Nationalism has had detrimental effects. Virtually the only historians who are willing to acknowledge the role of faith as a motivating factor in historic Irish

Nationalism are the Revisionist school, who invariably emphasise it to discredit Nationalists and portray them as religious extremists or irrational fanatics. Meanwhile within anti-Revisionism, the influence of (British) Marxists such as C. Desmond Greaves has led to a reaction against Revisionist tendencies by attempting to falsely secularise Irish Nationalism and siphon off its most steadfast elements to invent a cheek-to-jowl symbiosis with Atheist Marxism. Liam Mellows' faith and his commitment to the Nationalist Movement were indelibly connected with each other. Before his execution he wrote that "those who die for Ireland have no need for prayer" and saw himself as being in the tradition of Irish nationalist martyrs. The spiritual faith which underpinned Mellows' political-military tribulations sustained his conviction that he was fighting a Just War, or as An tÓglách referred to it, 'the Holy War'.

The Irish Declaration of Independence passed by the First Dáil committed "our destiny to Almighty God Who gave our fathers the courage and determination to preserve through long centuries of a ruthless tyranny, and strong in the justice of the cause which they have handed down to us". Such overt references to God and Irish history would be balked at today by many claiming to be Republicans. However, Republicans in 1919 recognised both the ruthless tyranny of England's historic injustices committed upon the Irish Nation and that Irish resistance and endurance of these hardships was

only possible by the faith of their ancestors.

There is today a blurring of lines, sometimes out of ignorance and sometimes deliberately, between Christianity and the Church hierarchy. Mellows wrote that the Catholic hierarchy of his day were "invariably wrong in Ireland in their political outlook". But this attitude did not diminish his Catholicism, in fact it reinforced his convictions. In one of his last letters, he wrote "Ireland must tread the path our Redeemer trod. She may shirk as indeed she has shirked – 'Put away with Chalice' – but her faltering feet will find the road again, as indeed she is already finding it". He recognised that the Ireland of his day was faltering from the ideology of Faith and Fatherland which sustained Irish people throughout the centuries. He sought to keep the faith and stand by the Republic.

Conclusion

By reading the corpus of texts of the Irish Nationalist movement we can better understand our position today and plan for the future. Liam Mellows is but one of a pantheon of Nationalists who fought and died for the cause of Ireland's freedom. He is important for his attempts to formulate a deeper political approach while many of his anti-treaty colleagues were focussed solely on the military angle. His belief in Ireland was underpinned by his devout Catholicism, he believed in the inherent goodness of the Irish people and their right to be free



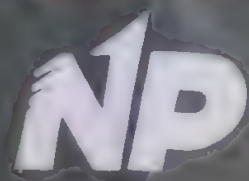
This freedom did not merely mean a political separation from England, but the complete restoration of freedom in a uniquely Gaelic Ireland. His analysis was deeper than that of many others. He recognised the necessity of changing the social and economic policy of a politically independent Republic for the benefit of the Irish nation as a whole. We must hold men like Mellows in the highest esteem for their contribution to the Nationalist Movement's intellectual development and learn from it. We should not instinctively adopt the caricatured positions of 'the right'. Such labels are divisive, confusing, and outdated. We have an excellent tradition in this country of Irish Nationalism from which we can draw our inspiration and fulfil our

need for ideological flourishment. By reading the works of Mellows and others we can build the authentic Nationalist Movement again. ■

This article was submitted by a member of the National Party

"The Republic stands for truth and honour. For all that is noblest in our race. By truth and honour, principle and sacrifice alone will Ireland be free."

— Liam Mellows

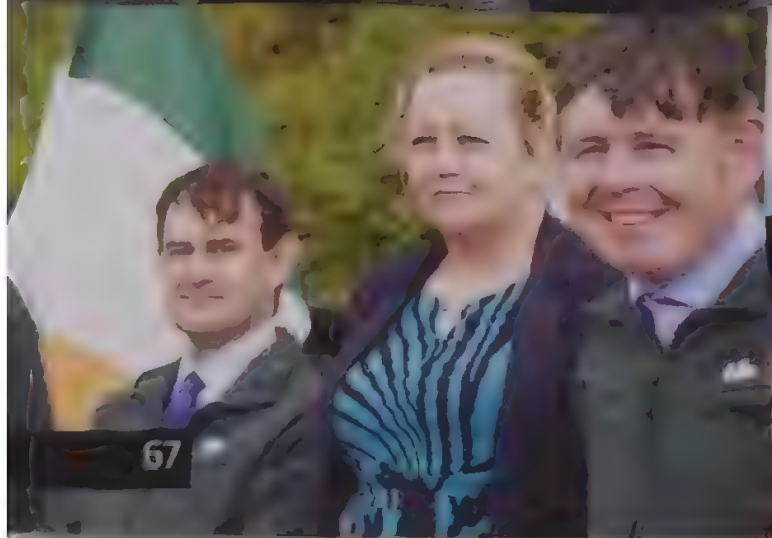


AN PÁIRTÍ NÁISIÚN
THE NATIONAL PARTY

Baile Átha Cliath

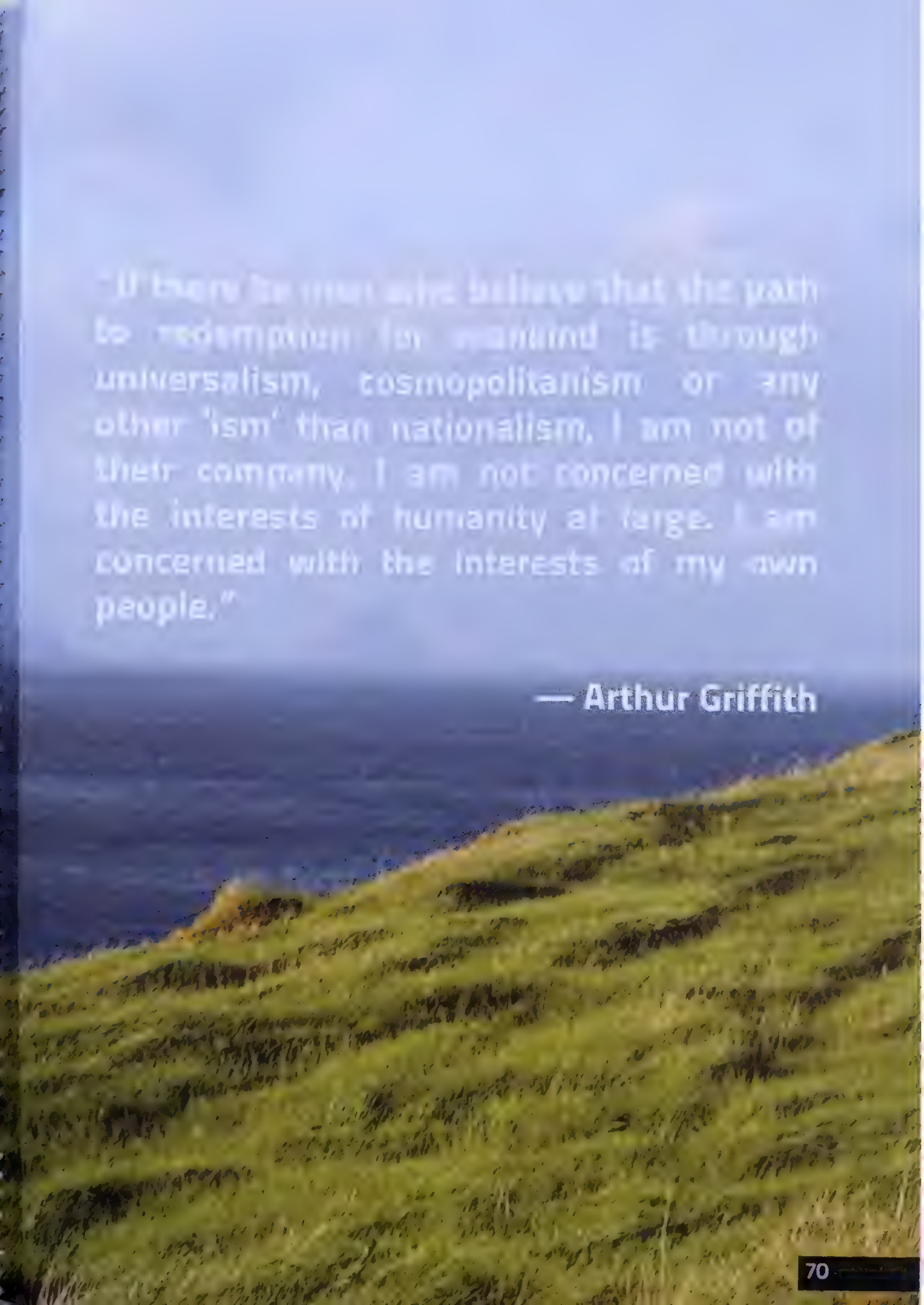












"If there be men who believe that the path to redemption for mankind is through universalism, cosmopolitanism or any other 'ism' than nationalism, I am not of their company. I am not concerned with the interests of humanity at large. I am concerned with the interests of my own people."

— Arthur Griffith





